1: Meek E, G-5 (1925-1930) 1931
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direct with Zaria.) The Makama of Zaria was the Kauru "intermediary" (*kofa*), and the Galadiman Makama used to accompany the chief of Kauru on his annual visit to Zangon Katab, when tribute, in the form of slaves, was collected town by town. The Katab were not always, however, under control and would, on occasion, unite to drive the chief of Kauru out of Zangon Katab and pillage the Hausa inhabitants. Occurrences such as this were exceptional, for it was admitted that normally all Katab who committed serious offences were sent to Kauru to be sold into slavery. Thus one guilty of murder or burglary was dispatched to Kauru. He might be ransomed by his relatives, but as the ransom for a murderer was four slaves, the relatives seldom exercised the privilege. Minor offences could be dealt with locally. A small theft committed by a fellow clansman would be dealt with privately, the thief receiving a thrashing and being made to restore the stolen property. Or he might he haled before the sub-clan chief and elders (the elders generally acquiescing in the decision of the chief). The thief would be made to restore the stolen property and be mulcted in a fine, two-thirds of which would go to the complainant, the remaining one-third being divided among the chief and elders. An adulterer would also be haled before the chief and fined; but if he was a fellow clansman the injured husband would say nothing beyond abusing his wife. Disputes as to the paternity of children were determined by the administration of sass-wood to chickens representing the contending parties. Those charged with witchcraft were required to drink the sass-wood personally; but the permission of the sub-clan head had to be obtained before trials by ordeal could be held. Owing to the custom of contracting sub-marriages, disputes as to the paternity of children were, and still are, of daily occurrence. The complainant (the prior husband) went with the elders of his town to the town of his former wife's parents. The new husband also appeared, accompanied by his elders, and the matter was threshed out before the seniors of all three villages, the protagonists being the woman and her former husband. If the matter could not be decided the late husband and the new husband each produced a chicken and sass-wood was administered. The case was decided in favour of the man whose chicken survived.

This question of the contraction of sub-marriages and the

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
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Jema'a. So they seceded, made their own chief, and their own arrangements about tribute to Jema'a."

From this point, Mathews' account becomes somewhat difficult to interpret: " A senior branch of the Kaninkon . . . comprises the towns of Amere, Bakin Kogi, and Gerti. [This is presumably the " Black " section of the tribe, though Mathews fails to label it as such.] They say that they were conquered by the Fulani and thereafter paid them tribute, but that each town had its own *jekada* and brought its own tribute to Jema'a. At first, when the Fulani had not come to Jema'a, they had one chief for them all [that is, a paramount chief of Kaninkon, presumably] and another one for the " Black " [spokesmen from which are informing here?] and " White " Kaninkon [that is, one " chief " for each section: see also below] . . . and [still another for] Ambam. But after the split there were separate chiefs, and they would not be prepared to unite now. . ."

It would appear that the sectional chiefs of the second paragraph quoted are perhaps the " separate priests for each village " of the first paragraph, and that the people of Amare, Bakin Kogi, and Garte constituted one local unit or village ("Black"), while Ungwar Peri and Ungwar Baki constituted another (" White "); the unique position of Ambam remains, however, to be explained. The position of the " paramount chief " cannot be determined precisely on the basis of the material here presented: he might have been the intermediary between the body of village priests and Sarkin Kajuru; or a ritual specialist of some sort with a wider than usual following (cf. the *teowap* of Shokwa, etc., under Katab, above).

According to Mathews, Kaninkon intermarry with the people of Nindam village, immediately south of Kaninkon territory (see Kachichere, below). Smith reports that Kagoro tradition describes Kaninkon as friends and allies of Kagoro (like Kagoro's Katab, Kafanchan and Jaba neighbours): this, apparently, in spite of the fact that Kaninkon submitted to Kagoro's Hausa-Fulani enemies, and may well have joined in raids on neighbouring tribes such as the Kagoro who resisted the power of Jema'a.

No other information is available regarding the Kaninkon and their culture.

Kachichere (Aticherak) of Zangon Katab District; " Daroro " of Jema'a District, Jema'a Emirate-Division, Plateau Province

Location: Population: Nomenclature: Affiliations: Traditions of Origin

South-east of the seven Village-areas of Zangon Katab District, Zaria Emirate, which constitute the (unofficial) Katab tribal area, against the northern border of Moroa Independent District, lie the Village-areas of Kachichere Arna and Pari—on the westernmost spur of the High Plateau, a peak of which rises to some 4,000 ft. above the village of Kachichere. Kachichere Arna (population 276, *c.* 1948) is inhabited largely by Aticherak—the Hausa corruption of which name is the more familiar " Kachichere." Pari is a Chawai (Atsam) community, but contains the important Aticherak hamlet of Lungu (population 520, in 1950). The total figure given in the N.A. Census of 1948–9 for Aticherak in Zangon Katab District (and Zaria Province) is 699; the slightly greater total of the two villages may be due to a small number of Hausa smiths in Kachichere Arna Village-area.[87]

[87] The designation Kachichere Arna, Hausa " Pagan Kachichere," implies the existence of another hamlet or village, Kachichere Hausawa: the Hausa smiths of Kachichere are famous, having settled there under the protection of the Sarkin Kajuru perhaps 200 years ago. These smiths seem to have been the source of swords among the Kagoro (and no doubt other tribes in the vicinity) which Meek and others have regarded as symbols of chieftaincy and of subordination to Kajuru: Smith, however, was told by Kagoro informants that the swords were given by itinerant Kajuru Hausa smiths out of Rahama, Kachichere, and other Hausa settlements, to those in Kagoro who were able to guarantee the safety of the smiths in their " unsettled " community, which suggests a system of commercially organized exploitation rare in Nigeria. Very little information is available regarding Kauru and the swords

2: Gunn E-4 (no date) 1956 FF38 Katab FF38
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According to Smith, there are two communities of Aticherak origin in Kagoro District—Dussai (population 230) and Mafok (435): these have been so assimilated by Kagoro that they cannot seriously be considered as Aticherak, even though they have maintained a certain degree of integrity.

The people termed by Temple and Tremearne "Daroro" are apparently those called Kachichere in very recent years by the Administration of Jema'a Division: these Kachichere are located in a triangular area, Jagindi Station-Ungwar Audi-Nindam, some 35 square miles in area, virtually at the heart of Jema'a District, to the south of Kaninkon and 15 miles from Kafanchan Town. Their identity with the Daroro tribe depends on the accuracy of Temple's statement that Nindam (a Kachichere village, according to the latest information) is "the only town in their occupation," that is, of the Daroro. It is of interest that the account of the founding of Jema'a Emirate given by Temple, who appears to have been unaware of any connection between Daroro and Kachichere, tends to support, by strong implication, Administration's innovation in nomenclature.[88] The Daroro were "conquered and drive out [of Kachichere territory] by the Fulani, *c.* 1805–10." to their present abode. It is also significant that the high plains "undulating and dotted with hills" between Kachichere Area and Jagindi have been known in former times by the name Kachichere Plateau.

The most recent population figures available are those of Mathews (1934):

Village [89]	*Population*
Akwa	114
Danguwa (Dangwa)	196
Nindam Kogo (Nindam)	206
Numbu	247
Zangan Kogo (Zankan)	259
Total	1,022

According to the traditions collected by Brice-Smith and others in Zaria, Aticherak claim to have been the "original" inhabitants of the present-day Katab tribal area, to have extended hospitality to Katab immigrants, and to have been crowded subsequently into the narrow pocket which they now inhabit by the armed incursions of Kagoro, Moroa (Asolio), and Aten. They may have some special affinity with Atsam (Chawai) their neighbours on the north; at Lungu, informants have stated that all Aticherak are related to Atsam of Pari (cf. Ungwar Peri of Fari (Pari) in Jema'a District). They were subjects, apparently willing ones and as such special favourites, of the Sarkin Kajuru, before the Jihad, as were Ikulu, Kamantan, even the Kachichere, Fulani and probably others among their neighbours.[90] It is not known to what extent Aticherak of Zangon Katab District maintain relations with their kinsmen of Nindam-Daroro.

traced ultimately to the influence of that petty kingdom, but it appears that Zangon Katab was founded by Kauru, and Zango's fame as a centre of craftsmen suggests a similar system. (It will be recalled that Kauru is reputed to have been founded by a man of Wadai; the chiefs of Kajuru are said to be Beriberi—Kanuri—in origin.) Cf. tradition relating to dispersion of Maguzawa smiths from the environs of Kano City in the 14th century, reported by Temple.

[88] "Jema'a was founded by Mallam Usuman. . . . He went to Zaria . . . and received permission to enter Kachichere territory, where, with a following of cattle Fulani, he settled in the neighbourhood of Jema'ar Daroro—which probably received its name from the people Daroro inhabiting that mountain."

[89] Whatever its traditions of origin, Administration regards Akwa as assimilated by the "aboriginal" Numana peoples of Jema'a District, though the traditions of a miraculous local origin of the Numana on the Kachichere Plateau may indicate some kind of an early link with Aticherak. The present-day list of villages recognized by Administration indicates considerable dispersal since 1934; the list includes Ungwar Anga, Ungwar Audi, Ungwar Madaki, Ungwar Magaji, Ungwar Makeranta, and Ungwar Umaru, in addition to Danguwa, Nindam Kogo, and Zangan Kogo (Numbu has disappeared from the list).

[90] Some of whom, however, appear to have resisted the claims of Kajuru.

3: Temple G-4 (no date)1922 FF38 Katab FF38
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and head-hunting, and no man of the tribe is fully accredited until he has taken a human head; that of a monkey, hartebeeste, or one or two kinds of bok are accepted as a substitute.

Slaves were treated as members of the family, whether they were captured in war or given for four years' service in payment of a debt. The former only were liable to be sold. The average prices given were, for an old woman, 8,000 cowries = 4s.; for an old man, 10,000 cowries = 5s.; for a virgin, 16,000 cowries = 8s.; for a young man, 20,000 cowries = 10s., prices which compare unfavourably with those which horses would command, *i.e.*, 100,000 cowries = 50s., or even bulls, 20,000 cowries = 10s.

It is the duty of the Elders to settle boundaries, but an interloper is only punished, divinely, by failure of crops. Private quarrels are settled by vendetta, and the only crimes for which communal punishment is meted out are those against religion. These are punished by stoning to death—black magic by choking. The high priest, or "Meakwap," is in fact more powerful than the Chief, and it is he who regulates and administers trial by ordeal. It takes the form of a calabash of poison; the innocent vomits and is saved, the guilty dies.

The ordinary form of oath is for a man to hold ashes, or corn, in his hand, and pray either that if he lies he may become as white as the ashes, or be killed by the next corn he eats. They say that in old times they were not so wicked, and observed many laws.

The Kagoro have no theory as to the origin of man, but they have heard of a great flood.

They believe that all souls survive and become ghosts, but that they may be re-born in the body of a descendant, male or female, when they live once more as ordinary mortals. The ghosts are thought to inhabit the sacred groves and hills, that they have no houses, but retain their voice and appearance, and ride, hunt, and fight as of old. They are always hungry and thirsty, and their descendants offer them food and drink, for neglect would be followed by punishment. They are constantly consulted, particularly about war and hunting, by the Elders, who spend three days in the sacred grove, when quantities of gia is drunk.

They are also propitiated when a compound is built on fresh ground. The father of the family first chooses the site and places stones where the granaries are to be, the blood of a fowl is then spilt and leaves of the "nok" tree (for luck), are buried on the chosen spot. The big men come and gia is poured over the site three times, and three incantations are made to invoke the aid of the ancestors and of those dead who might be buried in the vicinity. A drinking bout follows. Likewise when land is first farmed an offering of gia is made and when the corn is